

THREE
SERMONS
MADE BY MA-
STER HENRY SMITH.

- I. *The Benefit of Contemplantion.*
II. *The Affinitie of the faithfull.*
III. *The lost Sheepe is found.*



AT LONDON

Imprinted by F. K. for *Nicholas Ling*, and are to be sold
at his shop in S. Dunstons Churchyard. 1604.

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SECTIONS
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- I. The first section is a
- II. The second section is a
- III. The third section is a



At London
Printed by W. Wilson, at the end of the Strand
in his shop, in the Strand, near the Temple



THE BENEFIT OF CONTENTATION.

1. Timoth. 6. 6.

Godlinesse is great gaine, if a man be content with that he hath.



Ecause when we preach, we know not whether we shall preach againe; my care is, to chuse fit and proper texts, to speake that which I would speake, and that which is necessary for you to heare. Therefore, thinking with my selfe what doctrine were fittest for you, I sought for a Text which speakes against couetousnesse, which I may call, the Londoners sinne. Although God hath giuen you more than other, which should turne couetousnesse into thankfulnessse; yet as the Iuie groweth with the Oake, so couetousnesse hath growne with riches: euery man wisheth the Philosophers stone, and who is within these walls that thinkes hee hath enough, though there bee so many that haue too much? As the Israelites murmured as much when they had *Manna*, as when they were without it, so they which haue riches, couet as much as they which are without them: that conferring your minds and your wealth together, I may truly say, this Citie is rich, if it were not couetous. This is the diuell which bewitched you, to thinke that you haue not enough, when you haue more than you neede. If you cannot chuse but couet riches, I will shew you riches which you may couet. *Godlinesse is great riches.* In which wordes, as *Iacob* craued *Gen. 35. 4* of his Wiues and his Seruants to giue him their Idols,

Exod. 16. 2.
Num. 11. 4.

The Benefit of Contentation.

that hee might bury them, so *Paul* craueth your couetousnesse, that he might bury it: and that ye might be no losers, he offereth you the vantage; in steed of gaine, he proposeth great gaine. *Godlines is great gaine*: as if he should say, Will you couet little gaine before great? you haue founde little ioy in money, you shall find great ioy in the holy Ghost: you haue found little peace in the world, you shall find great peace in conscience. Thus seeing the world strue for the world, like beggers thrusting at a dole, Lawyer against lawyer, brother against brother, neighbour against neighbour, for the golden Apple, that poore *Naboth* cannot holde his owne, because so many *Achabs* are sicke for his vineyard: when hee had found the disease, like a skilfull Physitian, hee goeth about to picke out the greedie worme which maketh men so hungry, and setteth such a glasse before the, that will make a shilling seeme as great as a pound, a cottage seeme as faire as a Pallace, and a plough seeme as goodly as a Diadem, that he which hath but twenty pounds, shall be as merrie as he which hath an hundred, and he which hath an hundred, shall be as iocund as he which hath a thousand, and he which hath a thousand, shall be as well contented, as hee which hath a million: euen as *Daniel* did thriue with water and pulse, as well as the rest did with their Wine and iunc-kets. This is the vertue and operation of these words: if you heare them with the same spirit that *Paul* wrote them, they will so worke vpon your harts, that you shall goe away euerie man contented with that which he hath; like *Zachew*, which before hee had seene Christ, knewe nothing but to scrape, but as soone as he had heard Christ, all his mind was set vpon giuing: this was not the first day that *Zachew* seemed rich to others, but this was the first day that *Zachew* seemed rich vnto himselfe, when riches seemed dung, and godlines seemed riches. Christ doth not will others to giue all their goods away to the poore, as he bade the yong man, to see what he would do; but he which forbade him to keep his riches, forbiddeth vs to loue riches, which makes our riches seeme pouerty, Whe ye contemne riches, ye shal seeme rich,

1. Reg. 22.4.

Dan. 1. 12.

Lut. 19.8.

Mat. 19.21.

The Benefit of Contentation.

rich, because no man hath enough, but he which is contented: but if ye couet, and grone, and thirst: as *Jacob* gaue *Ruben* a blessing, but said, *then shalt not be excellent*, so God may giue you riches, but he sayth, *you shall not be satisfied*. For yee will be couetous vntil ye be religious. He that will haue contentation, must leaue his couetousnes in pawne for it. This is the spirit which we would cast out, if ye will leaue but this one sin behind, you shal depart out of the Church like *Naman* out of *Iordan*, as if you had been washed, and all your sinnes swept away like the scales from *Pauls* eyes. For what hath brought *Vsury*, & *simony*, and *bribery*, and *cruelty*, and *subtilty*, and *enuy*, and *strife*, and *deceit* into this citie, and made euery house an *Inne*, and euery shop a market of othes and lies, and fraude, but the superfluous loue of money? Name couetousnes, and thou hast named the mother of all these mischiefes: other sinnes are but hirelings vnto this sin, *Vsury*, and *briberie*, and *simonie*, and *extortion*, and *deceit*, and lies, and othes, are factors to couetousnes, and serue for Porters, to fetch and bring her liuing in. As the receiuer makes a thiefe, so couetousnes makes an *Vsurer*, an *extortiner*, & *deceiuer*, because she receiueth the bootie which they steale. Euen as *Rachel* cried to her husband, *Giue me children or else I die*, so couetousnes cryeth vnto *Vsury*, and *bribery*, and *simony*, and *crueltie*, and *deceit*, and lies, *Giue me riches or else I die*: how they may saue a little, and how they may get much, and how they may prolong life, is euerie mans dreame from sunne to sunne, so long as they haue a knee to bow vnto *Baal*: so many vices bud out of this one, that it is called, *The roote of all euill*, as if wee would say, the spawne of all sinne. Take away couetousnesse, and hee will sell his wares as cheape as hee: hee will bring vp his children as vertuouslie as hee: hee will refuse bribes as earnestlie as he: he will succour the poore as hartily as he; he will come to the church as lightly as he. If yee could feele the pulse of euery hart, what makes *Gebezi* take the bribe which *Elisha* refused; What makes *Demetrius* to speake for images, which *Paul* condemned; What makes *Nabal* deny *Danid*

Gen. 49. 4.

2. King. 5. 14
Act. 9. 18.

Gen. 30. 1.

Rom. 11.
1. Tim. 6. 10

1. King. 5. 37
Act. 19. 19
1. Sam. 5. 20
Matth. 16. 9.

that which *Abigail* gaue him? What makes *Indus* grudge the oyle which *Marie* tendered? Nothing but Couetousnesse. When thou shouldest giue, shee saith, it is too much: when thou shouldest receiue, shee saith, it is too little: when thou shouldest remit, she saith, it is too great: when thou shouldest repent, she saith, it is too soone: when thou shouldest heare, she saith, it is too farre; like *Pharise*, which found one busines or other to occupy the Iewes when they should serue God.

Exod. 5. 6.

Thus euery labour hath an end, but couetousnesse hath none; like a suiter in law, which thinkes to haue an end, this terme, and that terme, and the Lawyer, which should procure his peace, prolongeth his strife, because he hath an action to his purse, as his aduersary hath to his land: so he which is set on coueting, doth drink brine, which makes him thirst more, and seeth no haueu til he ariue at death; when he hath lied, he is ready to lie againe: when hee hath sworne, hee is ready to sweare againe: when he hath deceiued, he is readie to deceiue againe: when the day is past, hee would it were to beginne againe: when the terme is ended, hee wisheth it were to come againe; and though his house bee full, and his shop full, and his coffers full, and his purse full; yet his hart is not full, but lank and empty, like the disease which we call the wolfe, that is alwayes eating, and yet keepes the bodie leane. The Ant doth eate the foode which shee findeth, the Lion doth refresh himselfe with the prey that he taketh: but the couetous man lyeth by his money as a sick man sits by his meate, and hath no power to taste it, but to looke vpon it; like the Prince to whom *Elisba* said, *that hee should see the Corne with his eyes, but none should come within his mouth.* Thus the couetous man makes a foole of himselfe; He coueteth to couet: he gathereth to gather: he laboreth to labor: hee careth to care: as though his office were, to fill a coffer full of angels, and then to die like an Ass which carrieth treasures on his backe al day, and at night they are taken fro him, which did him no good but load him. How happie were some if they knewe not golde from lead? If thou be

2. Reg. 7. 2.

Prov. 9. 12.

wise

The Benefit of Contentation.

7

Wise (sayth Salomon) *thou shalt be wise for thy selfe.* But hee which is couetous, is couetous against himselfe. For what a plague is this (vnlesse one would kill himselfe) for a man to spend all his life, in carking, and pining, and scraping, (as though he should doe nothing but gather in this world, to spend in the next) vnlesse he be sure that he should come a-gaine when he is dead, to eate those scraps which hee hath gotten with all this stirre? Therefore couetousnes may well be called Misery, and the couetous Miserable, for they are miserable in deede.

Of them which seeme to be wise, there be no such fooles in the world, as they which loue money better than themselves; but this is the iudgement of God, that they which deceiue others, deceiue themselves, and liue like *Cain* which was a vagabond vpon his owne land, so they are beggars in the midde of their wealth; for though they haue vnderstanding to know riches, and a minde to seeke them, and wit to finde them, and policie to keepe them, and life to possesse them, yet they haue such a false sight and bleere eye, that when their riches lie before them, they see ma pownry, and he which hath not halfe so much, seemeth richer than they. Will you know how this comes to passe? To shew that the couetous men belong to hell, they are all like hell while they liue. Hell is neuer filled, and they are neuer satisfied, but as the Hoise-leach cryeth, giue, giue, so their hearts cry, bring, bring; and though the tempter should say to him, as he said to Christ, *All these things will I haue, yet will not content them,* no more than heauen contented him. But as the glutton in hell desired a drop of water, and yet a riuer would not satisfie him; for if a drop had been graunted him, he would haue desired a drop more; and a drop to that; so they will lie and sweare, and decaie for a drop of riches. The diuel needs not offer them all, as he did to Christ, for they will serue him for lesse; but if he could giue them all, it would not content the, no more than the world contented *Alexander*. For it is against the name and nature of couetousnes to be content, as it is against the name & nature of Contentation to be discontent.

tous. Therefore one saith, that no mans hart is like the couetous mans hart, for his hart is without a bottome.

A prentise is bound but for nine yeares, and then hee is free, but if the couetous men might liue longer than *Meibushelab*, yet they would neuer be freemen, but prentises to the world, while they haue a foote out of the graue.

It is a wonder to see: as the diuell compasseth about, seeking whom he may deuoure, so men compasseth about, seeking what they may deuoure, such loue is between men and money, that they which professe good wil vnto it with their harts, will not take so much paines for their life, as they take for gaine. Therefore no maruell, if they haue no leisure to sanctifie themselves, which haue no leisure to refresh themselves. Christ knew what hee spake when he said: *No man*

can serue two masters (meaning God, and the world) because each would haue all. As the Angell and the Diuell stroue for the body of *Moses*, not who should haue a part, but who should haue the whole: so they strue still for our soules, who shall haue all. Therefore the Apostle sayth, *The loue of this world is enmity to God*. Signifying such emulation betwene these two, that God cannot abide the world should haue a part, and the world cannot abide that God should haue a part. Therefore the loue of the world must needs be enmity to God, and therefore the louers of the world must needs be enemies to God: and so, no couetous man is Gods seruant,

but Gods enemy. For this cause couetousnes is called Idolatry, which is the most contrary sinne to God, because, as treason sets vp another king in the kings place, so idolatry sets vp another god in Gods place.

This world doth signify that the couetous make so much of money, that they euen worship it in their harts, & would doe as much for it, as the Idolaters doe for their Idols. *Paul* seeing such sins committed, and such paines taken for gain, thought with himself, if they could be perswaded, that *Godlines is gaine*, it is like that they would take as much pains for Godlinesse, as they take for Gaine. Therefore hee taketh vpon him to proue this strange Paradox, that godlinesse

is gaine against al them in the verse before, which hold, that
 gaine is godlines. These two opinions are very contrarie,
 and heere are many against one. A man would thinke that
Paul should be very eloquent and sharpe witted, and that
 he had neede to vse some Logick, for he hath chosen a hard
 text. What *Paul*, will you proue that *Godlines is gaine*? You
 shal haue moe opponents against you than *Mechaiah* had
 when he forbad *Achab* to fight. If you had taken the former
 verse, which saith that *Gain is godlines*, then you should haue
 had matter and examples enow: the Marchant and Mercer,
 and Lawyer, and Landlord, and Patron, and all would come
 in and speake for gaine, as the Ephesians cryed for *Diana*:
 but if you will be crosse to all, and preach, *Godlines is gaine* to
 them which count gaine godlines, men will thinke of you
 as *Festus* did, that you speake you know not what. These
 lessons are for *Paul*/himselfe, as Christ saith, *All doe not re-*
ceiue this word, so all doe not count this gaine, but losse: we
 count him rich which hath his Barnes full like the churle,
 his coffers full like the glutton, his table ful like *Belshazzar*, his
 stable full like *Salomon*, his grounds full like *Iob*, his purse
 full like *Crasus*. You speake against your maister, for Christ
 sent word vnto *Iohn*, that the poore receiue the Gospell, as
 though the godly were of the poorer sort: and *Daniel* calleth
 the wicked, rich, *they prosper and florish*, saith he, their seede
 blasteth not, their cow casteth not; as if he should say, it is
 not as you take it, *Paul*, that godlines dorth make men rich.
 For this I haue obserued in my time, that the wicked be the
 wealthiest: and good *Lazarus* is the poore man, and wicked
Dives is the rich man. Again, wee reade that the officers
 were asked, which of the Pharisees, or of the Rulers did fol-
 low Christ, yet these were counted rich men, though they
 had no godlines: and if you should examine your selfe, it
 seemes you were no rich man, for all your godlines, when
 you did worke with hands for your liuing; therefore if god-
 lines be such gaine, how happeneth it, that your share is no
 better? so they which are like *Nicodemus* (when Christ saith
 that they must be borne againe) thinke that he can haue no
 other

1. Reg. 22. 17

Am. 19. 18.

Am. 26. 14.

Mar. 19. 11

Luk 12. 18.

Luk. 16. 14.

Dan. 5. 1.

1. Reg. 4. 26

Iohn 13.

Luke 7. 22.

Psa. 73. 3. 12

Luk. 16. 19.

20.

Iohn 7. 48.

1. Thes. 3. 2.

Iohn 3. 4.

John 6.

other meaning, but that they must returne into their mothers wombe; and when he calls himselfe bread, that hee must needs meane such bread as they dine with. As the Jews hearing the Prophets speake so often of Christs kingdome, and call him a King, looked for a temporall King that should bring them peace, and ioy, and glory, and make them

Matt. 20. 20

like Kings themselves; so the carnal eares, when they heare of a kingdome, and treasures, and riches, straiten their minds runne vpon earthly, and worldly, and transitory thinges; such as they loue, to whom Paul answereth as Christ answered his Disciples, *I haue another meat which you know not of: so there are other riches which you know not of*: I said not that godlines is earthly, or worldly, or transitory gaine, but *great gaine*.

John 4. 3.

He will not only prooue *Godlines* to bee *gaine*, but *great gaine*: as if he should say, more gainefull than your wares, and rents, and fines, and interest: as though he would make the Lawyer, and Merchant, and Mercer, and Draper, and Patron, and Landlord, and al the men of riches beleecue, that godlines will make them rich sooner than couetousnes. I

Abel. 1. 5.

fearc this saying may be renewed, *If a man tell you, ye will not beleene it, &c.* As the Lord looked downe vpon earth, to see

Psalm. 14. 2

P 43. 2.

if any did regard him, and sayeth, *There is not one*; so this sentence may goe from court to citie, from citie to countrie, and say, there is scarce one in a towne that will subscribe vnto it.

Psalm. 4. 6.

Many (said David) *aske, who will shew vs any good?* meaning riches, and honour, and pleasure, which are not good.

Matt. 11. 19

But when he came to goodnes it selfe, he leaues out *Many*, and prayeth in his owne person, *Lord lift thou vp the light of thy countenance vpon vs*, as if none would ioyne with him. *Yet wisdom is iustified of her owne children*, and the godly count *Godlines gaine*. To make vs loue godlines, he calleth it by the

Luke 1. 51.

name of that wee loue most; that is, *Gaine*. As the Father calleth his sonne which he would loue more than the rest by his owne name, to put him in mind of such a loue as he beareth to himselfe. Here we may see, that God doth not command men to be godly only, because it makes for his glory,

but

but because godlines is profitable to vs. For godlines is not called *Gain*, in respect of God, but in respect of vs; it is gain to vs, but it is duty to him. So it is not called a *health* in respect of vs, because it is the health of our soules: so it is not called a *kingdome* in respect of God, but in respect of vs; because we are intituled to the kingdome by this difference from the reprobates. Put all the good things in the world together, and the goodnes of all is found in godlines; and therefore godlines is called by the names of those things that men count best, to shew, that the godly are as well, as merry, as content with their loue toward God, and Gods loue toward them, as other are with health and wealth, and pleasures. Therefore it is sayd of the godly. *The feare of the Lord is his treasure.* Therefore (saith *Jeremie*) *The Lord is my portion*, as though he desired nothing else; and therefore it is sayd of *Moses*, *That hee esteemed the rebuke of Christ greater riches than all the treasures of Egypt.* If crosses be riches, as *Moses* thought, what riches are in godlines? But is this all the harvest? Shall godlines be all the godly mans riches? Nay (saith *Paul*) *Godlines hath the promises of this life, and of the life to come*, that is, the godly shall doe well in heauen and here, too. And therefore *Christ* saith, *First seeke the kingdome of God, and all the rest shall be cast upon you*; euen as the sheaues fell before *Ruth*, so riches shall fall in your way, as they did to *Abraham*, and *Zar*, and *Iacob*, and *Iob*, and *Ioseph*; riches were cast to them they knew not how; but as if God had said, *Be rich*, and they were rich strait. For all good things were created for the good, and therefore they are called *Good*. Because the good God created them for good men to good purposes; therefore as *Iacob* got the blessing, so he got the inheritance also; to shew, that as the faithfull haue the inward blessing, so they haue the outward blessing too, whē they are good for them. For (saith *Dauid*) *They which seeke the Lord shall want nothing that is good.* Now God knoweth better than wee what is good for vs, as the nurse knoweth better than the child when the milk is ready for it. Therefore *Christ* sayth, *Your heavenly Father knoweth what*

Prou. 3.8.

Matth. 6.33

Esa 33.36.

Lam. 3.24.

Heb. 11.26.

1. Tim. 4.8.

Matth. 6.33

Ruth 2.16.

Gen. 27.8.

Psal. 34.10

Matth. 6.32

you

you haue neede of: hee saith not, that we know what we haue neede of, but that our Father knoweth: as if he should say when you haue neede of health, your Father will send you health: when you haue neede of riches, your Father will send you riches: when you haue neede of liberty, your Father will

Matth. 7. 11 send you liberty: for he saith not onely, that his Father knoweth what we haue neede of, but that he will giue vs the things which we neede. Therefore as children take no care for their

apparell, what cloathes they shall weare, nor for their victuals, what meate they shall eate, but leaue this care for their

Matth. 6. 31 Father, so saith Christ, Take you no care for my Father careth for you.

Psal. 34. 10

& 23. 5. He was not content to call *Godlines gaine*, but hee calleth

it *great gaine*, as if he would say *Gaine*, and more than *Gaine*: riches, and better than riches: a kingdome, and greater than a kingdome. As when the Prophets would distinguish betweene the Idoll gods and the lÿuing God, they call him

Dent. 12. 17 the great God: so the gaine of godlines is called great gaine.

Mark, 4. 7. The riches of the world are called earthly, transitory, snares, thornes, dung, as though they were not worthy to be counted riches: and therefore, to drawe the earnest loue of men from them, the holy Ghost brings them in with such names of disdaine, to disgrace them with their louers: but when he

1. Tim. 6. 9.

Phil. 3. 1.

comes to godlines, which is the riches of the soule, he calleth

Prou. 3. 15. it *great riches*, heavenly riches, vnsearchable riches, cuerla-

Prou. 4. 9.

& 13.

Prou. 8. 11.

& 13.

sting riches, with all the names of honor, and all the names of pleasure, and all the names of happines. As a woman

trims and decks her selfe with an hundred ornaments, onely to make her amiable, so the holy Ghost setteth out godlines

with names of honour, and names of pleasure, and names of

Cant. 4. 1.

happines, as it were in hir Iewels, with letters of commendation, to make her to be loued. Least any riches should compare with Godlines, he giues it a name aboue other, and calleth it *great riches*, as if he would make a distinction between

riches and riches, betweene the gain of couetousnes, and the

gaine of Godlines, the peace of the world, and the peace of conscience, the ioy of riches, and the ioy of the holy Ghost.

The

The worldly men haue a kind of peace, and ioy, and riches; but I cannot call it *great*, because they haue not enough, they are not contented as the godly are, therefore only godlines hath this honour, to be called *great riches*. The gaine of couetousnes is nothing but wealth, but the gaine of godlines is wealth, and peace, and ioy, and loue of God, and the remission of finnes, and euerlasting life. Therefore onely godlines hath this honour, to be called *great gaine*. Riches makes bate, but godlines makes peace: riches breeds couetousnes, *Gen. 13. 6.* but godlines brings contentation: riches make men vnwilling to die, but godlines makes men ready to die: riches often hurt the owner, but godlines profiteth the owner and other. Therefore, onely godlines hath this honour, to be called *great riches*; such gaine, such ioy, such peace is in godlines, and yet no man couets it: for this is the quality of vertue, it seemeth nothing vnto a man vntill he hath it, as *Salomon* saith of the buier, while he is in buying, hee disprayseth the thing which he buyeth, and saith, *It is naught*, it is not worth the price which ye aske, but when he hath bought it, so soone as hee is gone, hee boasteth of his penny-worths, and saith it is better then his money. So godlines, before a man hath it, he saith, it is not worth his labour, and thinkes euery houre too much that he spendeth about it; but when hee hath found it, hee would not loose it againe for all the world, because he is now come to that, which followeth, *to be contented with that he hath*. Here *Paul* sheweth with what a man should be contented, not with 1000, pounds nor 100. pounds, nor 20. pounds, but with that hee hath: and there is great reason why he should so: because no man knoweth what is fit for him, so well as his caruer. And therefore euery one should esteeme so reuerently of God, that he thinke nothing better for him (for the time present) than that which God measureth forth vnto him. For when *Christ* had no money, he was contented; and when he wanted money to pay tribute, he sent for no more than he needed: hee might haue commaunded 20. pounds as well as 20. pence: *Mat. 17. 27.* But to shew, that we should desire no more than will serue our

our turne, hee would haue no more then serued his turne. Now, because contentation is of such a nature, that it can please it selfe with pouerty, as well as riches, therefore it is called the *great gaine*: as though it had all, which it wanted. And this contentment (saith *Paul*) we owe to *godlines*, because it is not possible for a wicked man to be contented; for as he is not satisfied with sin, so is he satisfied with nothing. Riches come, and yet the man is not pleased: liberty comes, and yet the man is not pleased: pleasure comes, and yet the man is not pleased: vntill God come, and then he saith, *My cup is full. Shew vs thy Father* (saith *Philip*) and it *sufficeth*. *John 14.7.* Nay, shew vs thy truth and it *sufficeth*, *Now my soule* (saith the churle) *sake thy rest*: nay, now my soule take thy rest, for thou hast laid vp for many yeres. The godly man hath found *Ent. 13. 19.* that which all the world doth seeke, *that is enough*. Every word may be defined, and every thing may be measured, but *enough* cannot be measured nor defined, it changeth every yere: whē we had nothing, we thought it *enough*, if we might obtaine lesse than wee haue: when wee came to more, wee thought of another *enough*: now we haue more, we dreame of another *enough*; so *enough* is alwaies to come, though too much be there already. For as oyle kindleth the fire which it seemes to quench, so *riches* come as though they would make a man contented, and make him more couetous. Therefore seeing contentation was neuer found in riches, *the Apostles teacheth to seeke it in godlines*, saying, *godlines is riches*, as though it did, not only make a man contented, but make a man contented with it selfe. He speakes as though hee had found a new kind of riches, which the world neuer thought of, that are of such a nature, that they will satisfie a man like *John 4. 13.* the water that Christ spake of, *he that drinkes of the water shal thirst no more*: so they that taste of these riches, shal couet no more: but as the holy Ghost filled all the house, so the grace, and peace, and ioy, of the holy Ghost filleth all the hart; that as *Ioseph* had no neede of *Astronomy*, because hee had the spirit of Prophecie; so he which hath contentation, hath little neede of riches: he thinks not of the Philosophers stone,

nor the golde of *Ophir*, nor the mines of *India*, but he hath *1. Reg. 9. 25*
his *quietnesse* without sute of law, for hee retaineth a peace
maker within, which would make all Lawyers Preachers, if
men were so wise to take counsell of it.

When the law is ended, if the man be not content he is in
trouble still: when his disease is cured, if he be not content,
he is sicke still: when his want is supplied, if he be not con-
tent he is in want still: when bondage is turned into liberty, if
he be not content, he is in bondage still: but though he be in
law, and sicknesse, and pouerty, and bondage, yet if hee bee
content, he is free, and rich, and merry, and quiet, euen as *A-*
dam was warme, though he had no cloathes. *Gen. 1. 25.*

Such a commander is Contentation, that wheresoeuer
she setteth foote, an hundred blessings waite vpon her: in e-
uery disease she is a phisitian, in euery strife she is a lawyer,
in euery doubt she is a preacher, in euery grieve she is a com-
forter: like a sweete perfume which taketh away the euill
scent, and leaueth a pleasant scent for it. As the vnicornes
horne, dipped in the fountaine, makes the waters which
were corrupt and noysome, cleare and wholesome vpon the
sodayne, so, whatsoeuer estate godlines comes vnto, it sayth
like the Apostles, *Peace be to this house*, peace bee to this
heart, peace be to this man.

I may liken it to the five loaves and two fishes, where-
with Christ fed five thousand persons, and yet there were
twelue baskets full of that which was left, which could not
fill one basket when it was whole. Thus their little feast
was made a great feast: so the godly, though they haue
but little for themselves, yet they haue something for o-
ther, like the widowes Mite, that they may say as the Dis-
ciples sayd to Christ, they want nothing; though they
haue nothing. Contentation wanteth nothing, and a good
heart is woorth all. For if shee want bread, shee can say as
Christ sayd, *I haue another bread*; If shee want riches, shee
can say, *I haue other riches*; If shee want strength, shee
can say, *I haue other strength*; If shee want friends, shee
can say, *I haue other friends*. Thus the godly finde all
with

Luke 5. 9.

Mark 12. 47.

Mark 12. 47.

Luke 12. 35.

John 4. 12.

within, that they seeke without. Therefore if you see a man contented with that he hath, it is a great signe that godlines is entred into him, for the heart of man was made a temple for God, and nothing can fill it but God alone. Therefore

1. Cor. 3. 16. Paul saith after his conuersion, that which hee could neuer say before his conuersion, I haue learned to bee content. First he learned godlines, then godlines taught him contentation. Now (saith Paul) *I haue learned to be content*: as though this were a lesson for euery Christian to learne, *to be content*. For thus hee must thinke, that as God said to *Moses*, when hee could not obtaine leaue to go to *Canaan*. *Let this suffice thee to see Canaan*: so, whatsoeuer he giueth, he gives this charge with it, *Let this suffice thee*. As *Jeremis* sayth, *This is my sorrow and I will beare it*, so thou must say, *This is my portion, and I will take it*. This is the signe, whether godlines be in a man, if hee haue joy of that which hee hath: for things which God giueth to the righteous, *Paul* saith, that hee giueth them to *enjoy*, that is, if hee haue much, hee can say with *Paul*, *I haue learned to abound*; if hee haue little, he can say with *Paul*, *I haue learned to want*: that is, if hee haue much, as *Abraham*, and *Lot*, and *Jacob*, and *Iob*, and *Joseph*, yet it cannot corrupt his minde, but as the net was full of fishes, & yet did nor rent, because they cast it in at Christs commaund: so, though the godly man be full of riches, yet his hart is not rent, his mind is not troubled, his countenance is not changed, because hee remembers, that these things were given him to doe good, as *Hester* thought of her honour, for if he haue little, it is like the little oyle, which serued the widow as little as it was, *a little to the righteous* (saith *Dauid*) *is better than great riches to the vn godly*. for when a man hath found the heauenlie riches, hee careth not for earthly riches, no more than he that walks in the Sun thinks whether the Moone shine or no, because hee hath no need of her light. Therefore we conclude with Christ, *Blessed are they which thirst after righteousness, for they shall be satisfied*: not they that thirst after riches, nor they that thirst after honour, nor they that thirst after pleasure, shall bee satisfied, but

thirst

thirst more, as the ambitious, voluptuous, and couetous do, but they that thirst after righteousness, shall be satisfied, albeit they haue no riches, nor honour, nor pleasure. If yee aske like the Virgine, *How can this be?* I answer, Even as *Adam* was warme without clothes, so God doth satisfie many men without riches. Though hee was naked, yet hee did not see his nakednesse, so long as hee was innocent: but when he began to rebel, then began he to want clothes; so though a man be poore, yet hee sees not his pouerty; so long as hee is contented: but when hee beginnes to couet, then he begins to want riches, and from that day the curse (in the first of *Aggeus* verse 6.) takes holde on him, *Yee eate, but yee haue not enough, yee drinke, but yee are not satisfied, yee clothe your selues, but yee are not warme.* Indee the couetous man seemes to draw the world to him with cords, his coffers are of Loadstones, his hands like nets, his fingers like lime-twigs, there it comes, and there it comes; one would thinke this man should be happy one day.

When the Churles barnes were full, hee bade his soule take rest, thinking to gaine rest by couetousnesse, that hee might say, Riches gaine rest as well as Godlinesse: but see *Luk. 11. 19,* what happened: that night, when he began to take his rest, riches, and rest, and soule, and all, were taken from him. Did he not gaine faire? Would he haue taken such paines, if hee had thought of such rest? Couetousnesse may gaine riches, but it cannot gaine rest: yee may thinke like this churle, to rest, when your barnes, and shoppes, and coffers are full: but yee shall finde it true which *Esay* saith, *there is no rest Esay 48. 11.* so the vngodly: therefore, the wise man, to preuent all hope of rest, or honour, or profit by sinne, speaks as though hee had tried, *A man cannot be established by iniquitie.* Therefore *Prov. 11. 3.* he cannot be quieted, nor satisfied by the gaine of deceit, or bribes, or lies, or vsurie, which is iniquitie: therefore blessed is the man whom Godlinesse doth make rich, for when the *Prov. 10. 22* blessing of the Lord maketh rich, (saith Salomon) he doth adde no sorrow to it: but (sayth he) the renewes of the wicked, is trouble, as though his money were care: wherefore, let Pa-

tron, and Landlord, and Lawyer, and all, say now, that *Paul* hath chosen the better riches, which *thiefe, nor moath, nor canker, can corrupt*: these are the riches, at last, that wee must dwell with, when all the rest which wee haue lied for, and sworne for, and fretted for, and cousoned for, and broken our sleepe for, and lost many Sermons for, forsake vs, like seruants which change their masters: then Godlinesse shall seeme as great gaine to vs as it did to *Paul*, and hee which loued the world most, would giue all that he hath for a dramme of faith, that he might bee sure to goe to heauen, when he is dead, though he went towards hell so long as he liued.

Here then is an answer to them which aske, *What profite is it to serue God?* how happy was *Barzillai* that would not be exalted? what quiet had the *Shunamite* which cared not for preferment? when did the Disciples seeme so rich, as when they were willing to leaue all? This shalbe your gaine, when you are vsurers of godlines. Is not the word gone forth yet, which hath killed couetousnes, that I may end my Sermon? Either you goe away contented, or you goe away condemned of your owne conscience; before you were vexed with couetousnesse, but now the word shal vexe you too, for you shall neuer couet, nor lie, nor deceiue hereafter; but a Sergeant shall arrest you vpon it, and some sentence which you haue heard, shall gnaw you at the heart, with a memorandum of hell, that yee shall wish, O that I could abandon this sin, or else, that I had neuer heard that warning, which makes it a corrasie vnto me, before I can leaue it: if they which are greedy still, could see what peace and rest, and ioy, go home with them that are contented, though they may say with *Peter*, *Golde and silver haue I none*, euery man would bee a suiter to godlines, that he might haue the dowry of contentation.

If any heere be couetous stil, let him alwayes thinke, why *Dauid* prayeth, *Turne my heart to thy law, and not to couetousnes*: he might haue named pride, or anger, or lust, but that no sinne did so keep his thoughts from the law, as couetousnes when

when it came vpon him: hee sayth, *Turne my heart vnto thy law, and not to conetousnes*, as though a man could not be conetous, and haue any leysure to thinke vpon any good. But *Luke 3.* as *Iohn* baptized with water, so I can but teach you with words.

Now you haue heard what contentation is, you must pray to another to giue it vnto you. It is said of this citie, that many citizens of London haue good wills, but bad deedes, that is, you doe no good vntill you die. First, ye are vngodly, that you may be rich, & then you part from some of your riches, to excuse for some of your vngodlines. It may bee that some heere haue sette downe in their wills, when I dye, I bequeath an hundred pounds to a Colledge, and an hundred poundes to an hospirall, and an hundred gownes vnto poore men. I doe maruell that you giue no more when you are at that poynt, for *Iudas*, when hee died, returned all againe: so ye die, and thinke when ye are gone, that God will take this for a quittance: Bee not deceiued, for God dooth not looke vpon that which yee doe for feare, but vpon that which yee doe for loue; if yee can finde in your heart to doe good while you are in health, as *Zacheus* did, the God hath respect to your offering: but before God hearken how yee giue your riches, first hee examines how yee came by them: for a man may be hanged for stealing the money which hee giues to the poore, because, if hee should count godlinesse gaine, much more should he care to gain by godly meanes. Thus you see the fruites of godlinesse, and the fruites of conetousnesse, to stay *Balaams* posting for a bribe, and the sons of *Zebedee* suing for preferment, least seeking for asses, they lose a better kingdome than *Saul* found. If you be conetous, ye shall neuer haue enough, although you haue too much; but when ye pray, *Thy kingdome come*, ye shal wish, *my kingdome come*. If ye be godly, ye shall haue enough, though ye seem to haue nothing, like the *Smyrnians*, of whom God saith, *I know thy povertie, but thou art rich*. Therefore what couldest thou sell shall I giue you; but as Christ counselled his disciples, *Be not friends to riches, but make you friendes of riches*: and know this:

Phil. 4. 12.

this, that if yee cannot say as *Paul* saith, *I haue learned to bee content*, godlinesse is not yet come vnto your house; for the companion of godlinesse is contentation, which, when shee comes, will bring you all things. Therefore as *Christ* saith,

Iohn 8. 36.

If the Sonne make you free, you shall bee free indeede:

so I say, if godlinesse make yee rich, yee shall be rich indeede. The Lord *Iesus* make ye doers of that ye haue heard,

Amen.

FINIS.**THE**



THE AFFINITIE OF THE FAITHFULL.

Luke 8.

19 Then came to him his Mother and his Brethren, and could not come neere him for the prease.

20 And it was told him by certaine which said: thy Mother, and thy Brethren, stand without, and would see thee.

21 But he answered and said vnto them, My mother and my brethren, are those, which heare the word of God, and doe it.



Here is Christ preaching, a great prease hearing, his Mother and his Friends interrupting, and Christ againe withstanding the interruption, with a comfortable doctrine of his mercies towards them which heare the word of God, and doe it. When Christ was about a good worke, and many were gathered together to heare him, the diuell thought with himselfe as the Priests and Saduces did in the fourth of the Acts; If I let him alone thus, all the world will follow him, and I shall be like *Rachel*, without children: therefore deuising the likest policie to frustrate and disgrace but one of his Sermons, thereby to make the people vnwilling to heare him againe. As hee set *Eue* vpon *Adam*, and made *Gen. 3. 6.* *Jobs* wife his instrument, when hee could not fit it himselfe: *Iob. 2. 9.* so hee sendeth Christs Mother, and putteth in the minde of his kinsemen, to come vnto him at that instant, when he was in this holy exercise, and call vpon him while hee was preaching, to come away, and goe with them. Christ see-

ing the Serpents dealing, how hee made his Mother his Tempter, that all his Auditory might goe away empty, and say where they came; Wee heard the name which is called Iesus, and hee began to preach vnto vs, with such wordes, as though hee would carry vs to heauen: but in the midst of his Sermon, came his *mother, and brethren* to him, that it might be knowne what a kinsman they had: and so soope as hee heard that they were come, suddainly hee brake of his Sermon, and slipt away from vs, to goe and make mery with them. Christ, I say, seeing this traine layd by Sathan, to disgrace him, (as he doth all his Ministers) did not leaue off speaking, as they thought he would: but, as if God had appointed all this, to credite and renowne him: that which was noised heere to interrupt his doctrine, he taketh for an occasion to teach another doctrine, that there is another coniunction betweene Christ and the faithful, then between the Mother and the Sonne, which are one flesh. Therefore when they say, thy *mother and brethren* are come to speake with thee, hee pointeth to his hearers, and sayth, *These are my mother and brethren, which heare the word of God, and do it:* as if hee should say, I haue a mother indeed which brought me forth, but in respect of them which *heare the word of God, and do it*, she is like a Stepmother, and these are like a natural mother.

With this wise answere, hee quieted the Auditors, and made them heare him better than they did before. For now they thought with themselues, what man is this, which loueth vs more than his mother? his mother called him, and yet he would not goe from vs, his brethren stay for him, and hee maketh as if he did not know them, but saith, *Who is my Mother? Who are my brethren?*

Thus Christ stood vp, as it were, in an indignation against Sathan, and saide; Sathan, this Sermon was not begun for thee, neither shall it end for thee: this worke was not doone for my *Mother*, neither shall it bee lefe for my *Mother*. Thus hee caught the diuell with his owne baite, and made the people more louing and attentiuie towards him,

by

by that which Sathan thought to disgrace him. He was so armed with the spirit, that let the diuell tempt him, or the woman tempt him, or princes tempt him, all is one.

Heere are two doubts; the first is, the difference betweene the Euangelists, for *Matthew* saith, that one brought this message: *Marke* and *Luke* attribute it to moe: both may stand, for the word which his mother gaue of calling him soorth, was receiued of the rest and so passed amongst many, till it came to Christ; so that one may be sayd to bring this message, because one noysed it first: and many may bee sayd to bring this message, because many noysed it after.

Mat. 12. 47.

Mark. 3. 31.

Luke 8. 20.

The second doubt is, because Christ had no brethren, how they sayd, *Thy Brethren would speake with thee.* You must vnderstand, that they which are heere called Christs brethren, were his cousins by the mothers side: that is, her sisters children; for there were three *Maries*, and these three were sisters: *Marie* the virgine, *Mario* the mother of *Iames*, and *Marie* the daughter of *Cleophas*, whose sonnes these were: their names were *Iames*, *Ioseph*, *Indas*, and *Simon*, and they are called the *Lords brethren*, because they were kin vnto him. Therefore note, that in holy Scripture, there be foure sorts of brethren: Brethren by Nature, so *Esaue* and *Jacob* are called brethren, because they had one father and one mother: Brethren by Nation, so all the *Iewes* are called Brethren, because they were of one countrey: Brethren by consanguinitie, so all are called brethren which are of one family, and so *Abraham* called *Lot* his brother, and *Sarah* his sister, because they were of one line: Brethren by profession, so al christians are called Brethren, because they are of one Religion, these are brethren of the third order, that is, of consanguinitie, because they were of one Familie.

Ge. 27. 30.

Deu. 15. 12.

Gen. 13. 8.

Gen. 12. 13.

Math. 23.

Now, when his Mother and his Brethren were come to see him, it is said, that they could not come neere him for the prease; heere were Auditors enow; Christ so flowed now with disciples, y his mother could haue no roome to heare him? but after a while it was low water again.

- Matt. 26. 31** Shepheard was stroken, the sheepe were scattered, when hee preached in the streetes, and the Temples, and the fieldes, then many flocked after him: but when he preached vpon the crosse, then they left him, which said they would neuer forsake him; then there was a great prease to see him die, as there was heere, to heare him preach. And many of these
- Matth. 27.** which seemed like brethren and sisters, were his betrayers, & accusers, and persecuters: so inconstant we are in our zeale, more than in any thing else. Thus much of their coming and calling to Christ: now, to the doctrine which lieth in it.

Heere bee two speakers, one saith, *Thy Mother, and thy Brethren are come to speake with thee*: The other saith, *These are my Mother and Brethren, which beare the word of God, and doe it*. The scope of the Euangelist is this; First, that Christ would not hinder his doctrine, for Mother, or Brethren, or any Kinsman; Then, to shew that there is a nearer coniunction betweene Christ and the faithfull, then the mother and the sonne. The first is written for our comfort. Touching the first, hee which teacheth vs to honour our father and mother, dooth not teach vs heere to contemne father and mother, because he speakes of another Mother, for

Exod. 20.

Luk. 2. 46.

Iohn 19. 26.

Matt. 22. 21

Luk. 20. 15.

Matth. 19.

Exod. 20.

is is saide, *that he was obedient to his Parents*. This hee sheweth, when being found in the Temple amongst the Doctors: hee left all, to goe with his Mother, because shee sought him, so he honoured her, that he left all for her. This hee shewed againe at his death, being vpon the crosse, hee was not vnmindfull of her: for pointing vnto *Iohn*, he said: *Behold thy Sonne*: and poynting vnto her, hee sayd: *Behold thy Mother*: so hee commended her to his beloued Disciple before he died. Therefore, this is not a doctrine of disobedience, but a rule how to obey. As hee taught his disciples, to giue vnto *Cesar*, that which is *Cesars*, and to God, that which is *Gods*: so hee teacheth vs heere, to giue vnto parents, that which is parents, and to the Lord, that which is the Lords. When God sayd, *Honour thy father and thy mother*, he did not giue a commaundement against himselfe: and therefore he saith, *Honour me*, before he saith, *honour them*.

them. The first commaundement is, *Honour God*; the fift commaundement is, *Honour thy Parents*; lest you should honour your parents before God. When *Salomon* bade his Mother aske him any thing, hee signified that the Mother should be obeyed in many things: but when he denied his Mother that one thing which she asked, he sheweth that the Mother should not be obeyed in all things. When *Christ* sayd, *Thou shalt haue none Father and one Master*, hee speaks of Faith and Religion, shewing: that when it concerneth our Faith and Religion, we should respect but one Father and one Maister, which is the giuer of our Faith, and the Maister of our Religion. 2. Reg. 1. 30. Math. 23. 9

When *Paul* sayd, *Children, obey your Parents in the Lord*; *Ephes. 6. 1.* he meanes not, that we should obey them against the Lord. As when he saith, *Obey Princes for conscience sake*, hee meaneth not, that wee should obey them against conscience. Rom. 13. 5. Therefore, when it cometh to this, that the earthly father commaundeth one thing, and the heauenly father commaundeth another thing: then, as *Peter* answered the Rulers, so mayest thou answer thy Parents, *Whether is it meete to obey God or you?* Acts 4. 19. Then: these are the hands which thou must cut off; then these are the eyes which thou must pull out; for else they should bee as much vnto thee, as thy hand, or thine eie.

In *Mathew 19.* A man must forsake his father and his mother, to dwell with his wife. In *Luke the 16.* Hee must forsake father and mother, and wife, to dwell with *Christ*: for, *he which forsaketh Father or Mother for me, shall receive more*, sayth our Saujour. Nay, *He which dath not hate father, or mother, or wife for me, cannot be my Disciple*. Luk 14. 26. Shewing, that our loue toward God should be so great, that in respect of it, our loue toward men should bee but hatred. Thus hee which obeyed his Parents more than wee, yet would haue some rule, some sentence, some example in Scripture, of not obeying them too: because it is such a hard poynt, to know how farre they are to be obeyed, which are set in authority ouer vs.

As none but God speaks alwaies right, so none but God must alwaies be obeyed: wee are not called onely *the sonnes of men*, but we are called *the sonnes of God*. Therefore as Christ answered his Mother, when she would haue him turne water into wine, *woman what haue I to do with thee?* so we should answer father and mother, and brethren and sisters, and rulers and maisters, and wife too, when they will vs to do that which is not meete, *What haue I to do with you?* for to leaue doing good, and do euil, were not to turne water into wine, but to turne wine into water. Peter was not Satan, but when he tempted Christ like Sathan, Christ answered him *Mat. 16. 23.* as hee answered Sathan, *Come behind mee Sathan:* shewing, that wee should giue no more attention vnto father, or mother, or maister, or wife, when they tempt vs to euill, than we would giue vnto Sathan, if he should tempt vs himselfe.

Three things children receiue of their parents, life, maintenance, and instruction. For these three they owe other three: for life, they owe loue; for maintenance, they owe obedience; for instruction, they owe reuerence. For life, they must be loved as fathers; for maintenance, they must be obeyed as maisters; for instruction, they must be reuerenced as Tutors. But, as there is a King of kings, which must be obeyed aboue kings, so there is a Father of fathers, which must be obeyed aboue fathers: therefore, sometimes you must answer like the sonne, when hee was bid goe into his fathers Vineyard, *I Will goe:* and sometime you must answer as Christ answered, *I must go about my Fathers busines.*

When two milch kine did carry the Arke of the Lord to *Bethshemesh*, their caules were shut vp at home, because the kine should not stay, when they heard their calves crie after them: so, when thou goest about the Lords businesse, thou shalt heare a cry of thy father, and thy mother, and thy brethren, and thy sisters, and thy kintred, to stay thee? but then thou must thinke of another father, as Christ thought of another Mother: and so as these kine went on til the Lord brought them where the Arke should rest? so thou shalt goe one, til the Lord bring thee where thou shalt rest. It is

better

better to flie from our friends, as *Abraham* did, than to stay with some friends, as *Sampson* did with *Dalila*. Gen. 11. 3.
Ex. 12. 11.
Judg. 16. 4.
Eccl.
1. Sam. 2.

I may say, Beware of kinsmen, as well as our Saviour said *beware of men*. For this respect of cousonage made *Eli* his sonnes Priests: and this respect of cousonage hath made many like Priests in England: This respect of cousonage hath made *Samuels* sonnes Iudges; and this respect of cousonage hath made many like Iudges in England; this respect of cousonage brought *Tobias* into the Levites chamber: and this respect of cousonage hath brought many gentlemen into Preachers livings, which will not out againe. As Christ preferred his spirituall kinsmen, so wee preferre our earthly kinsmen. Many priuiledges, many offices, and many benefices, haue stooped to this voyce; thy mother calleth thee, or thy kinsmen would haue thee. As this voyce came to Christ, while he was labouring, so many such voyces come to vs while we are labouring. One saith, Pleasure would speake with you: another saith, Profite would speake with you: another saith, Ease would speake with you: another saith, a Deany would speake with you: another saith, a Bishoprick would speake with you: another saith, the Court would speake with you. 1. Sam. 8. 1.
Neb. 13.
4. 5.

When a man is in a good way, and studieth the Scripture to be a teacher in the church, a voyce cometh to his care, as this came to Christ, and saith: Thy friends would haue thee study the Law, for by Diuinity thou shalt attaine to no preferment, and thine owne flocke will vexe thee, or the Bishop will stop thy mouth. This winde sometime turneth *Iouas* his sailes from *Ninny* to *Tarsish*, and makes him bury his Talent. Ionas. 2.

If he be a Diuine already, & preach his conscience, a voice cometh vnto him againe, as this did to Christ, and saith, Thy friends would haue thee to be quiet, or there be Spies which do note what thou saist, or there be fellows that ly in wait for thy liuing: so sometimes with a little inreaty, he beginneth to draw vp his hand, and lay his finger vpon his mouth, and preach peace, when hee is sent with warre. Thus we are

cumbred like our Maister, before our Sermons, and in our Sermons, and after our Sermons; euen of them sometime, which should incourage vs: and therefore as Christ saith, *Beware of men*, so say I, Beware of kinsmen.

So soone as the children be borne, their Parents bring them to the temple, and baptize them, and offer them to God: but so soone as they be able to serue him, they tempt them away from him, to Law, or Physick, or Marchandise, or Husbandry, and had rather they should be of any Tribe, than of the Tribe of *Leui*, which serueth in the Temple.

Numb. 3. 6. He which will be hindred, shall haue blocks enow: but wee must learne to leape ouer all, as Christ leaped ouer this. If we should leaue *Father, and Mother, and Wife, and Children for Christ*, much lesse should we care for labour, or losse, or shaine, or trouble, or displeasure; for wee should aduenture these for our friends. Thus much of his naturall kindred: now of his spirituall kinred.

Heere is another genealogy of Christ, which *Matthew* and *Luke* neuer spake of. As Christ sayth; *I haue another bread which you know not*: so he saith: *I haue other kinsmen which you know not.*

John 1. 1. *S. Iohn* writting to a Lady, which brought vp her children in the feare of God, calleth her the elect Lady, shewing, that the chiefeft honor of Ladies, and Lords, and Princes, is to be elect of God.

Acts 17. 11. *S. Luke* speaking of certaine *Beræans*, which receiued the word of God with loue, calleth them, *more noble men than the rest*: shewing, that Gad counteth none noble, but such as are of a noble Spirit. As *Iohn* calleth none Elect, but the vertuous; and *Luke* calleth none Noble, but the religious: so Christ calleth none his *kinsman* but the righteous: and of those onely hee saith, *These are my mother, and my brethren, which beare the word of God, and do it.*

Rom. 9. 3. As *Abrahams* children are not counted after the flesh, but after the spirit. So Christes kinred are not counted after the flesh, but after the Spirit; for the flesh was not made after the Image of God, but the spirit: therefore God is not called the Father of bodies, but the Father of spirits. Now

Gen. 1.

Hebr. 11. 9.

God

God which is a Spirit, preferreth them that are kin to him in the Spirit. Therefore *Eſau* was not blessed, because hee *Gala. 4. 28.* was of *Iſaacks* flesh, but *Jacob* was blessed, because he was *29.* of *Iſaacks* Spirit. As wee loue in the flesh, so Christ loueth in the Spirit; therefore he calleth none his *kinsmen*, but them *which beare the Word of God, and doe it.*

It seemeth that *Paul* thought of this saying, when as hee sayd, *Till Christ be formed in you*: If Christ be formed in vs, *Gala. 4.* as *Paul* saith, then we are Christs *mother*: euery one which will haue Christ his Sauour, must bee Christs *mother*. The Virgin asked the Angell *how she could beare Christ, seeing she had not knowne a man.* So you may aske how you can beare *Luke 1. 34.* Christ, seeing he is borne already.

As there is a second comming of Christ, so there is a *Matth. 25.* second birth of Christ. When wee are borne againe, then *Luke 21.* Christ is borne againe: the Virgin was his Mother by the flesh, and the faithfull are his Mother by the Spirit: The holie Ghost conceiued him in her, the holy Ghost doth conceiue him in them: he was in her wombe, and he is in their hearts: shee did beare him, and they doe beare him; she did nurse him, and they doe nurse him. This is the second birth of Christ. As the soule of man may bee called, *the temple of the holy Ghost*, which is the third person, so it may be called the wombe of the Soune, which is the second person. *2. Cor. 3. 16.*

Before these words it is said that Christ asked, *Who are my brethren?* as if he should say, you thinke that I am affected to my *kinsmen* as you are: But I tell you, that I count them my *kinsmen*, *which beare the word of God, and doe it*; To shew that Christ loueth vs with an euerlasting loue: hee sheweth that hee doth not loue vs for any temporall things, but for that which indureth for euer.

If Christ loued vs as *Iſaack* loued *Eſau*, for venison, then *Gen. 25. 28.* we might misse the blessing as *Eſau* did. But as *Iohn* saith, *He loueth in the truth*: so Christ loueth in the truth. To loue in the truth, is the true loue: Euery loue but this, at one time or other, hath turned into hatred, but the true loue ouer-

ouercommeth hatred, as the truth ouercommeth falsehood.

Now for this loue, Christ calls them by all the names of loue; his Father, and his Brethren, and his Sisters. In *Rom. 6.* they are called *his Seruants*; if that be not enough, in *Iohn* the fifteenth they are called *his friends*; if that be not enough in *Luke* the foure and twentieth, they are called *his brethren*; If that be not enough, in *Marke* the first, they are called *his Children*; if that bee not enough, heere they bee called *his Mother*; If that be not enough, in *Canticles* the fifth they are called *his spouse*: to shew that hee loueth them with all loues; the Mothers loue, the Brothers loue, the Sisters loue, the Maisters loue, and the Friends loue.

If all these loues could be put together, yet Christes loue exceedeth them all; and the Mother, and the Brother, and the sister, and the child, and the kinsman, and the friend, and the seruant, would not doe and suffer so much among them all, as Christ hath done, and suffered for vs alone; Such a loue wee kindle in Christ, when wee *heare his word, and doe it*; that wee are as deere vnto him, as all his kindred together.

Now as we are his Mother, so should we carry him in our harts as his Mother did in her armes. As wee are his brethren, so wee should preferre him, as *Ioseph* did *Benjamin*. *Gen. 43. 43.* As we are his Spouse, so we should embrace him as *Isaack* did *Rebecca*; if thou be a kinsman, doe like a kinsman.

Now we come to the markes of these kinsmen, which I may call the armes of his house; As Christ saith, *By this all men shall know my Disciples, if they loue one another*: so he saith, by this shall all men know my kinsmen; *if they heare the Word of God, and doe it.*

As there is a kindred by the Fathers side, and a kindred by the Mothers side, so there is a kindred of Hearers, and a kindred of doers. In *Matthew* it is said, *He which beareth the will of my Father, and doth it*: here it is said, *Hee which beareth the word of God, and doth it*: both are one: For his word is his will, and therefore it is called his wil. *Psalm. 119.*

As he spake there of doing, so hee speakes here of a certaine rule, which he calleth, *the word of God*, whereby all mens workes must be squared: for if I doe all the workes that I can, to satisfie anothers will, or mine owne will, it auayleth me nothing with God, because I doe it not for God. Therefore he which alwayes before followed his owne will, when he was stricken downe, and began to repent himselfe he presently cryed out, *Lord, what wilt thou haue me to doe?* As if he should say, I will doe no more as men would haue mee, or as the diuell would haue me, or according as the flesh would haue me, but as thou wouldest haue mee. So *Dauid* prayed *Teach mee (O Lord) to doe thy Will, not my will: for wee neede not to be taught to doe our owne will, no more than a Cuckoo to sing cuckoo, her owne name.* Every man can goe to hell without a guide.

Acts 9.

Here is the rule now, if you liue by it, then you are kin to Christ: as other kindreds goe by birth and marriage, for this kindred goeth by faith and obedience. Hearers are but halfe kin, as it were in a farre degree: but they which *heare and doe*, are called his Mother, which is the nearest kindred of all. Therefore if you haue the deede, then are you kin in deede; there is no promise made to hearers, nor to speakers, nor to readers: but all promises are made to beleeuers, or to doers.

If you aske God, who shall dwell in the holy Mountaine, hee saith, *The man which walketh uprightly*: here are none but doers: If you aske Christ, who shall enter into the kingdome of Heauen, hee saith, *Not they which cry Lord, Lord, (though they cry twice Lord) but they which doe the will of my Father*: heere are none but doers. If you aske him againe, how you may come to heauen? hee saith, *Keep the Commandements*: heere are none but doers. If you aske him againe, who are blessed? hee saith, *Blessed are they which beare the word of God, and doe it*: heere are none but doers. If you aske an Angell, who are blessed? hee saith, *Blessed are they which keep the words of this Booke*: heere are none but doers. If you aske *Dauid*, who

are

are blessed? he sayth, *The man is blessed which keepeth righteousness*: here are none but doers. If you aske *Salomon*, who
Psal. 106. 3 are blessed? he saith, *The man is blessed which keepeth the law*:
 heere are none but doers. If you aske *Esay*, who are blessed?
Esay 50. 2. he saith, *He which doth this is blessed*: here are none but do-
Jam. 1. 25. ers. If you aske *Iames*, who are blessed? he saith, *The doer of*
Matth. 7. 21 *the word is blessed in his doeds*: here are none but doers. The
Rom. 2. 13. blessing and dooing runne together.

Lest any man should looke to be blessed without obedi-
 ence, Christ calleth Loue the greatest commandement: but
Salomon calleth *Obedience*, the end of all: as though without
 Obedience, all were to no end.

When *Michab* had got a Leuite into his house, *Now*
Indg. 17. 8. (saith he) *I know the Lord will be good vnto mee, seeing I haue a*
Leuite in my house: So, many thinke, when they haue gotten
 a Preacher into their parrish; Now the Lord will be good
 vnto vs, now Christ will loue vs, now we are good sons, see-
 ing we maintaine a Preacher amongst vs. But *Michab* was
 not blessed for a Leuite, nor you for a Preacher; but as you
 would haue vs doe as we teach, so God would haue you do
 as you heare; for you shall be no more saued for hearing,
 than we are for speaking.

When God created the tree, hee commanded it to bring
Gen. 1. forth fruite: so, when hee createth faith, hee commaundeth
 it to bring forth works, and therefore it is called a liuely faith.
 When our sauour would prooue himselfe to *Iohn*, to bee
 the true Messias indeede, hee sayd to his Disciples, *Tell Iohn*
Matth. 11. 4 *what things you haue heard and seene*: not onely heard; but
 seene. So, if wee will prooue our selues to bee Christs kins-
Luke 7. 22. men indeede, wee must worke that which may bee seene, as
 well as heard: *Iohn* was not onely called, *the voyce of a crier*,
Matth. 3. 3. but a *burning Lampe*, which might be seene; so al which are
 crying voyces, must be burning Lampes.

Iam. 2. 18. *Iames* doth not say, Let me heare thy faith, but, *Let me see*
 thy faith. As the Angels put on the shape of men, that *Ab-*
Gen. 12. 2. *raham* might see them: so faith must put on works, that the
Iohn 5. 16. world may see it. *The workes which I doe* (saith Christ) *beare*

Witnesse

witnes of me: so the worke which we doe, should beare witness of vs; Therefore Christ linketh faith and repentance together, *Repent and beleene the Gospell* Mark. 1. 15. Therefore I conclude, *That which Christ hath ioyned, let no man separate.* Marke. 10. 9.

Thus I haue shewed you Christ preaching, a great prease hearing, his friends and his kinsmen interrupting, and Christ againe withstanding the interruption, by this you may see, what a spirit the diuel hath to hinder one Sermon, therefore no maruell though he cause so many to be put to silence: no maruell, though he stand so against a learned Ministry: no maruell though he raise vp such slaunders vpon Preachers: no maruell though hee write so many bookes against the Christian gouernment in the Church: no maruell, though he make so many non-residents: no maruell though he ordain so many dumbe Priests: for these make him the God of this world. The diuell is afraid that one Sermon will conuert vs, and wee are not moued with twenty: so the diuell thinketh better of vs than we are.

Againe, by this you may learne how to withstand temptations: whether it bee thy Father which tempteth, or thy mother which tempteth, or thy brother which tempteth, or thy sister which tempteth, or thy kinsman which tempteth, or Ruler which tempteth, or Maister which tempteth, or wife which tempteth. As Christ would not know his *mother* against his Father: so thou shouldest not know any father, or mother, or brother, or sister, or friende, or kinsman, or maister, or child, or wife against God.

If the Mothers suite may be refused sometime, a Noble-mans Letrer may bee refused too: hee that can turne his hinderance to a furtherance as our Sauour did here, maketh vse of euery thing. Againe, by this you may learne, how to chuse your friendes, as Christ counted none his kinsmen, but such as *heare the word of GOD, and doe it*: so wee should make none our familiars, but such as Christ counteth his kinsmen. Againe, you may see the difference betweene Christ and the world: Christ calleth the godly,

his kinsmen, be they neuer so poore, and wee scorne to call the poore our kinsmen, bee they neuer so honest? so proude is the seruant about his Maister. Againe, by this you see how Christ is to be loued: for when hee calleth vs his Mother, hee shewes vs the way to loue him as a Mother; for indeede he is the mother of his mother, and his brethren too. Againe, by this, all vaunting and boasting of kinred is cutte off. Glory not, in that thou hast a Gentleman to thy Father, glory not, that thou hast a Knight to thy brother, but glory, that thou hast the Lord to thy brother. He which called *Abraham* his father, tried in hell, because God was not his Father. If *Marie* might not be proud of such a sonne as Christ, much lesse may you bragge of any friend, or sonne that you haue.

Againe, by this ye may knowe, whether you be kinne to Christ: as those Priests were shut out of the Temple which could not count their genealogie from *Aaron*, so they shal be shutte out of heauen, that cannot reckon their pedegree from Christ. Heere are the Armes now, whereby you may shew, of what house you come; *If you heare the Word of God, and doe it*; then Christ saith vnto you, as he said vnto them: *These are my Mother, and my Brethren, and my Sisters*: You women, are his *Sisters*, and you men, are his *Brethren*: if you be Christs *Brethren*, then are you Gods *sonnes*, and if you be Gods *sonnes*, then are you his *beires*, for all Gods *sonnes* are called *beires*. Rom. 7.8.

John 8.44. Lastly, by this you may know the diuels kinsmen: and therefore Christ saith, *You are of your father the diuell*. Shewing that the diuell and the wicked are as neere kin, as Christ and the faithfull.

1.Sam.18.13. Now as *Dauid* saith, *Seemeth it a light thing vnto you to be the sonne of a King, seeing I am a poore man, and of small reputation?* so may I say, seemeth it a light thing to you, to be the sonnes of the King of Kings, seeing you are poore men, and of small reputation? It is counted a great honour to *Abraham*, *Isaack* and *Iacob*, that God was not ashamed to be called their God: What an honour then is this, that God is

not ashamed to be called our Father? nay, our Brother?

If the Israelites had such care to match with the seruants of God, what a blessing is this to marry with the Sonne of God? Therefore, if any affect rich kinsmen or great marriages; here is a greater than *Salomon*, marry thou him; This kinsman of ours is now gone vp into heauen, that wee may haue a friend in the court.

Ioseph desired the Butler to remember him, when hee Gen. 20. 40.
stoode before *Pharaoh*, and hee forgot him, though hee had Gen. 40. 14.
pleasured him. But a Theefe desired Christ to remember
him *When he came into his kingdome*, and he receiued him in- Luk. 13. 42.
to paradise the same day, though he had alwaies offended;
to shew, that though we haue bin as bad as theeues, yet we
may haue hope in Christ. Therefore, now I may conclude,
you haue heard the word, you goe away and doe it: then
you are the *Mother, Brethren, and Sisters* of this heauenly

King: to whome with the Father, and the holy Spi-
rit, be all praise, maiestie, and dominion,
now and cuermore,
Amen.

FINIS.

C 2 THE

The Declaration of Henrie Smith, to the Lo. Iudges, how he found, and how he left Rob. Dickons.

¶ When I came first to Mansfield with your Honours precept, I found this Rob. Dickons in these and like opinions, which he presumed he would hold vnto death.

HE said, that he had seene three visions by an Angell, which shewed him strange things, promised him rare giftes, and power to come.

He sayd that the Angel called him Elias, whereupon he affirmed that the prophesie of Malachi remaineth to bee fulfilled in him.

He said that the Angell told him, that he should be a leper two yeeres, and a bondman eight yeeres.

He auouched that his father should bee cast ouer into ignorance, and, that all that he had should perish.

He auouched, that there should bee, neither battel, nor dearth in his countrey for eight yeeres, which is the time of his seruice.

Hee pretended, that after two yeeres, his time should come to preach, and that then no man should be able to confound him.

But before I left him (as the word of God doth alwayes exercise his naturall power) he pronounced before vs all, Now I am conuerted by Scripture, whereupon he requested me to set downe his recantation, which he uttereth in these words.

The Confession of Robert Dickons vpon the first daies Examination.

I Did beleene my visions to be true, before I heard the Scriptures proue the contrary, and now I esteeme them but as a delusion of Sathan. Therefore I desire to be set to learning, for my owne saluation, and for the edifying of my brethreu. Witnesseth Wil. Dabrigecourt Esquire, Henrie Smith, Edw. Immins, Will. Whaley, Hugh Peace his maister: and a number more.

Robert Dickons.

This (I trust) he spake vnfainedly: And for so much as his desire to learne is commendable, & his gifts not common to men of his

his degree, as your wisdom shall better see if you talke with him alone, I leave this motion to your Honours good consideration, Which can best iudge how to quench, or how to kindle such sparks.

The lost Sheepe is found. Henrie Smith.

¶ Rob. Dickons Confession vpon my second Examination, wherein he declareth, that he had no visions at all, but that he coyned them, and to what end.

The matter of the first Vision.

I Did see vpon Valentines day Was eight yeeres, greene leaues, which was strange in winter, for which cause I brought them home, and the leaues of the same Oake in summer became red, it chaunced, at the same time, to thunder and lighten, after this I was visited as pleased God for two yeeres.

The matter of the second Vision.

Foure yeeres after, I dreamed much like to the matter of the second Vision, and the same night it chaunced to lighten. (Yet of this I take God to my Iudge) I found a leafe printed in my chamber the next morning, with those sixe sentences, sauing onely the first line, which leafe, vlesse it was lost out of my fellows bookes, I know not how it came.

The matter of the third Vision.

THis time twelue month, I saw a light in the shop alone, where at I was astonished, & imagining with my self what it should meane, it came into my head to tel my fellowes which came in and found me afraide, that I had scene an Angell in a flame of fire, which called me Elias, and bade me write al that I had scene and heard: hereupon I remembering my former sights and dreame, thought to make me strange vnto men, & so turned al that which I had scene, as if God had shewed me Visions. Heere is all the matter and summe of my supposed Visions. To this Confession I take God for my Iudge, as I shal be saued in the latter day: but to the other I neuer swore, though I were neuer so often examined.

Robert Dickons.

Vpon this he yeilded vp all his Bookes into my hande, which I haue, and keepe, and now he hath nothing to shew for that false title.

Henrie Smith.



THE LOST SHEEPE IS FOVND.

1.Iohn 4.1.

Prone the spirits, Whether they are of God, or no.

Luke 7.

Neither too bold, nor too incredulous, as *Iohn* sent to Christ, *Art thou he that commeth, or looke we for another?* So send I vnto him which calleth himsele *Elias*, *Art thou he which was prophesied, or is he come already?* But will *Elias* answere as well for himselfe, as Christ proued his authoritie to *Iohn*, *Go your way, and bring word again to Iohn what things ye haue seen and heard, how that the blind see againe, the lame goe, the Lepers are cleansed, the deafe heare, the dead rise, the poore receiue my Gospell.* These tokens the Lord vsed for an answer, because he would not that men should indanger their saluation, to belecue euery man that calleth himselfe Christ, or *Elias*, or a Prophet, vnlesse he bring the testimony of the holy Ghost in fulnes of power: therefore hee requireth himselfe, *If I doe not the works that no man doth, belceue me not.* Therefore he saith againe, *The workes thas I do, beare witnessse of me, that the Father hath sent me: therefore it is written, All that heard him, were astonied at his vnderstanding and answers: therefore the seruants came backe, and could not bring him, but tolde the Pharises how their hearts were stricken, No man euer spake as this man speaketh.* Therefore it is written of *Stephen*, *They could not resist his wisdom, and the spirit by which he spake: therefore the disciples would not receiue Paul before Barnabas gaue witnessse of him: therefore all the Prophets prophesied of Christs comming, that when hee came*

Matth. 24.

Iohn 10.

Iohn 5.

Luke 2.

Iohn 7.

Act. 6.

Act. 9.

Act. 3. 24.

came we should know him, and receiue our saluation: therefore Christ hath foretolde vs all the tokens of his second coming, & al the signes which shal go before his day of iudgement: and as he had left nothing out, hee saith in a full conclusion, Take heede, let no man deceiue you, I haue shewed you all things before: but what hath *Elias* done? or what hath *Elias* spoken? or who cannot dispute with *Elias*? or who giueth witnes of *Elias*? or who hath prophesied of *Elias*? or who hath receiued *Elias*? or who hath said, of a truth this is the Prophet? O how necessary had it been, that Christ amongst all other tokens of his coming, should especially haue noted vnto vs that *Elias*, that great Prophet, that crier, that trumpet, that destroyer, that *Noah*, that *Lot*, that souldiour of the Lord, that son of righteousness, that man which no man shall accuse of sinne, if there had beene any such to come? sure we would haue respected more that signe, than all the rest. But so it is, that Christ hath forewarned vs of many false Prophets, but of any one singular Prophet of God, he hath not in all his tokens once remembred. Alas *Elias*, where wast thou that the Lord did so forget thee? hath the Lord reuealed all tokens vnto vs, and yet wilt thou be a token aboute number? He that commeth in without his wedding garment, shall be thrust out, and shame shall come vpon him which is without shame.

Mark. 13. 23

Iohn 7. 40.

Mark. 13. 6.

Math. 22.

Is it enough for our beleefe, to say, that an Angell called thee *Elias*? Sathan is transformed into an Angell of light: Search the scriptures saith Christ, those be they which testifie of me: will it excuse *Adam*, to say, the woman deceiued me? bee not deceiued saith Christ: if an Angell from heauen teach you any other doctrine than this, belecue him not: hee whom God hath sent, speaketh the words of God. If yee continue in my word, then are you my very Disciples: hee which hath the gift of prophesie, let him haue it according to the faith: you say, wee are in true Religion: if thou wert *Elias*, thou wouldest let vs so continue: Why are wee in the true Religion? because wee truely belecue the Scriptures: but the scriptures so plainly, so often, so vehemently,

Iohn 5. 39.

Gala. 1. 8.

Iohn 3.

Iohn 8.

Rom. 12.

poynnt vnto vs, that *Elias* is come already, that now we cannot belecue him that calleth himself *Elias*, vnlesse we falsifie the word of God. You therefore which say wee stand in the true faith, and yet would inueigle vs from the faith which we do hold, to belecue contrary to his infallible word, haue a secret meanig to call vs to one herisie after another, which hee may easily doe, whosoeuer can proue the sonne of man a lyer, and goe vnder the name of *Elias*. It is hard for thee to kicke against the pricke. Reade, see, and behold, how the Spirit consents against thee: I say vnto you, that *Elias* is come already, and they know him not, but haue done to him whatsoeuer they list.

*Acts 9. 5.**Matth. 17.**Matth. 11.**Mark. 9.**Matth. 14. 10**Luke 1. 17.**Iohn 3.**Iohn 3.**Rom. 12.**Iohn 9. 23.**Matth. 17.**Matth. 9.*

All the Pophets and the Lawe it selfe prophesied vnto *Iohn*, and if ye will receiue it; this is *Elias* which was for to come: he that hath eares to heare, let him heare. *Elias*, verily when he commeth first, restoreth all things; but I say vnto you *Elias* is come, and they haue done vnto him what they would, as it is written of him: *Iohn* shall goe before him in the soirit and power of *Elias*, to turne the heartes of their fathers to their children. What say you to all these which beare witnesse against you? Doe all the Euangelists speake in Parables? was not *Elias* come, because they knew him not? If the Scribes and Pharises had taken *Iohn* for *Elias*, then you would haue said the cause is plaine, for all men beleue that *Elias* is come. But now the Scribes knew him not, though Christ say, he is come, yet you will not know him: what is this but to confesse the Scribes, and deny Christ? You therefore which speake not the wordes of God, are not sent of God, you which continue not in his sayings, are not his disciples: you which prophesie not according to the faith, haue not the right gift of prophesie. This is the sentence of truth, vnder which if *Elias* fall, all the false Prophets cannot rayse him vp againe.

Now shewe thy testimonie *Elias*, thou art of age, answer for thy selfe. How many *Elias*es will you make? or of what *Elias* did Christ speake? his Disciples vnderstood him of *Iohn*, for vnto him the Iewes had done what they would:

would : or what *Elias* was to be fulfilled? not hee that was prophesied: or what *Elias* did the Scribes thinke should first come, before the Sonne of man should rise from the dead? or to what prophesie did they leane, why they should looke for *Elias*? did they not stand vpon the prophesie of *Malachy*? Yea no question, for they had no other to trust vnto: but Christ made answer to his Disciples, that *Elias* which the Scribes looked for, was come already: therfore the *Elias* of *Malachy* was come already: for they knew no other but of *Malachy*: and the Apostles asked him in their meaning, to giue answer vnto the Scribes: if Christ say, *Elias* is come already, doth he not meane that *Elias* which was prophesied and expected, is come already, that the Scripture might bee found true? No truth can say that he meant any other: then if *Elias* which was prophesied, be come already, how canst thou be he which was prophesied? The Apostles sayd, the Scribes looke for *Elias*; Christ sayd, *Elias* is come already: is not this as much as if he had sayd, let them looke for him no more, for he that is come shall not come againe: if we were not to looke for another, he that comes not in at the doore, is not the right shepheard; and you are as worthy to be wel- come, as hee which comes before hee be bidden: but if you had done wisely, you would haue come before Christ, ere he had broached these things to the people, then if you had made this tale, and framed your matters cunningly, perhaps some credulous person would haue said. This may be *Elias*. If Christ had not come when Christ came, then *S. Patrike* had beene Christ. Can you not be content to thinke as the Apostles did? sure it is, they knew not that any *Elias* should rise in those dayes, but accounted the prophesie of *Malachy* fulfilled, when they heare Christ giue sentence thereof, and they all in one spirit vnderstoode him of *Iohn*. Futhermore, all the Prophets prophesied to *Iohn*, but after *Iohn*, we reade of no prophets, but the Ministers of the Lord. So that if you will interpret a prophet, as they were in the olde law, by this sentence, you cannot be a prophet; but if you say, that place of *Matthew* is not so to bee vnderstoode, then you must

Malas. 4. 5.

Math. 17. 10

You haue as much reason for *Elias*, as the Iews, that thought Christ called for *Elias*, as, when hee saide, *Eli, Eli, lama sabach- shani.*

Psal. 73. 39.
Iohn 10.

An Irish deuotion.

Math. 17. 19.
Math. 11.

must needs construe it thus: that al the prophets prophesied to *Iohn*, that is, that all, which any of the prophets sayd to *Elias*, they prophesied in meaning to *Iohn*; and so *Malachies* prophesie is fulfilled in *Iohn*. Thus *Matthew* construeth himselfe in the next verse, saying, This *Iohn*, to whom the prophets prophesied, is the *Elias* which was to come.

- You graunt that *Iohn* had the spirit, the power and office of *Elias*, and that he did fulfil his duty: stand there, for in this poynt *Lukes* words doe agree with the wordes of *Malachy*. Now demaund I of you, whether names be any thing with God, and whether the spirit prophesied a prophet, whether he prophesied the name, or the office and the power? Christ hath said, they which doe the workes of *Abraham*, are the children of *Abraham*, and none but they. So when *Malachy* prophesied, that *Elias* should come, hee meant not that *Elias* which was taken vp in a fiery chariot, should descend againe, but that one should come in the spirit and power of *Elias*, as *Luke* interpreteth the prophet, saying, he shall goe before him in the spirite and power of *Elias*. The prophesie is fulfilled, when the thing prophesied is come to passe, and that is done which was spoken, hee is not the prophet that beares the name of a prophet, but he that hath the spirit, and power, and doth the office of a prophet. But if your name be *Elias*, why were you not so called from your birth? if you be *Elias* at all, you are *Elias* aswel at one time as at another.
- Elizabeth* could not choose but call her sonne *Iohn*. *Mary* was warned, before she was deliuered, to call her fruit *Iesus*: Your Angell speakes to none but your selfe: Makes God prophets in such secret? The Holy ghost lighteth vpon Christ, in the likenesse of a Doue, that *Iohn* might see and beare witnes: *Paul* was stricken downe to the grownd in the sight of all his companions: a voice came from heauen that the people heard, and *Iesus* answered, this voyce came not because of me, but for your sakes; but of this Angell I may say, he which intendeth euill, hateth light, but *Iohn* said, I am not *Elias*; he said well, for *Elias* was taken vp into heauen, and nothing was prophesied to come againe, but one in the spirit

spirit and power of *Elias*, (as I haue proued before) and this was *Iohn*, but he would not call himselfe *Elias*, nor say hee came in the spirit & power of *Elias*, though God had giuen him both his spirit and power. This was *Iohns* modesty, to humble himselfe, as Christ aduanced him: so hee sayd, I am not a Prophet, and yet hee was a Prophet, and more than a Prophet. Thou child (saith his father) shalt be called the prophet of the highest. So little *Iohn* respected the name of *Elias*, or of a prophet. But are the prophets of the old testament, or the prophets of the new testament to be fulfilled in our daies? I thought the prophets had determined about Christ, and that Christ had prophesied of vs: thus *S. Paul* taught the Hebrues before *Elias* came: hold fast *Elias*, for if this be true; thy kingdome is but short. But I come neerer vnto you, doe you belecue as *S. Iohn*, as a prophet, or as an Apostle? then you can shew me your faith by your workes: those tokens saith Christ shall follow them that belecue: they shall cast out diuels in my name, they shall speake with tongues, they shall driue away serpents: if they drinke poyson, it shall not hurt them, and they shall heale the sicke, by laying on their hands. If you cannot doe all these, nor none of these, then I may belecue as well as *Elias*, shall he that is full of the holy Ghost be vnable to yeeld one token of faith? Hold fast *Elias*, but whether you be a true prophet or a false, yet you shall haue power to cast out diuels; for the false prophets shall come vnto me (saith Christ) & shall say, we haue cast out diuels in thy name. But if thou be but a pettifogger, and haue no cunning, but set a face of things, then take heed how you adiure these spirits. lest they turne vpon you againe, and say, Iesus I know, & *Elias* I know, but who art thou? Truly *Elias* make a count of this, that whosoever thou seruest, the same shal pay to thee thy wages. Yet a little nearer to you: you ask your brother, as I read in a piéce of a letter vnder your name, if I be a false prophet, what false doctrine haue I taught? indeed if you were the prophet of God, the holy Ghost should speake within you, and the spirit of truth should leade you into all trueth as it is written, And if you had the spirit of

1. *Reg.* 22. 14. *John*, as *John* had of *Elias*, then you should be full of the ho-
 ly Ghost from your mothers wombe. The Prophet of God
 cannot speake but that God puts in his mouth; but you erre,
 and that against God, and against his word; and yet you ask,
 1 what false doctrine haue I taught? first you call your selfe
Elias, to which now I say no more; but set you the ensam-
 ple of Christ, which you should follow: If I beare witnes of
 my selfe, my witnes is not true. You presume further, that
 2 *John* 5. Christ descended into hell both in soule and body: which
 is so absurd, that neuer either protestant or heretike auouch-
 ed: the Creede sayth plainly, his body was buried, and if
 in this article we doe not belecue truly, how say you that we
 are in the true religiō, which are not yet come to the know-
 3 ledge of our saluation? you auouch stilly that the Patriarks
 before Christ remained in hell, where was no darknes, but
 light; I stand not to refell absurdities, I rather looke for your
 prooffe, than you to expect my confutation: some haue said,
 in *Abrahams* bosome, some in *limbo patrum*, some in hea-
 uen, and some in hell; but shew mee Scripture, or one Doc-
 tor, or true Professor since the world began, which euer
 sayd as *Elias* sayth. Did the Angell tell you this? aske him
 when you talke with him againe, where this delicate hell is,
 and to what purpose it serueth, since Christ fetched his Pa-
 4 triarks forth of it: you say that Christ knew all things sauing
 the day of the resurrection, which will not stand with his
 humanity, for so he knew not all things; nor with his deity,
 for so he knew the day of resurrection, and all things else. In
 this poynt you ouer-shoote your selfe for want of learning
 to distinguish of the two persons in Christ, whereby I per-
 ceauce there is nothing in you, but that which is of practise,
 and you know no more then you haue learned at Schoole:
 5 you peruert the words Matthew 17. He saith *Elias* shall first
 come and restore all things: you say, *Elias* shal come and de-
 stroy all things; and so vpon a false foundation you ground
 a busie argument to no purpose. Shall this be your procee-
 dings to falsifie the truth to prooue a lye? what doctrine is
 2. *Thes.* 2. 3. this that shall destroy all things? Antichrist is called the son
 of

of perdition, because he destroyeth other, and shall be destroyed himselfe. My power saith *Paul*, is to edification, not to destruction: construe thy words wisely, for if the sheepe heare his voyce, they will thinke that the Woofse comes rather than their true Shepheard. Did *Iohn* thy office, and did he not destroy? Had *Iohn* thy power, and could he not destroy? In this word all thy doctrine is manifest: if *Matthew* said Destroy, then *Elias* doctrine shall stand for truth: but if *Matthew* say (Restore) then *Elias* shall be content to goe for a false Prophet, because thou hast changed the truth into a lye. You prophesie that your Father shall be cast ouer into ignorance, and all that he hath shall perish. Now *Elias* expounds how he meaneth to destroy, and first hee beginneth with his Father: O miserable child for whom his Father is accursed! was *Iohn Baptists* Father cast ouer into ignorance? was *Mary* accursed? did their cattell perish? No, thou shalt haue ioy and gladnes, saith *Gabriel* to *Zacharias*: *Elizabeth* was filled with the holy Ghost, saith *Luke*, Blessed art thou among women saith the Angell. Is it true *Elias*? this will goe hard on thy side. You would beare men in hand, that neuer plague, nor death, nor earthquake, nor warres shall touch your country, so long as you continue amongst them; this is more than euer was granted Christ: what shall wee thinke? they promise liberty, saith *Peter*, and they themselues are bond seruants. Ah Lord God, (saith *Ieremy*) behold the Prophets say vnto them, ye shall not see the sword, neither shall famine come vpon you, but I will giue you assured peace in this place. Then the Lord said vnto him, they prophesie lies in my name. I haue not sent them, I spake not to them; but they prophesie vnto you a false vision, a diuination, a vanity, a deceitfulnes of their own hart, and they themselues shall perish by the plagues, from which they exempt their country without my commaundement. You auouch that religion is most sincerely professed and throughly purged from ceremonies in England: Now I would that *Elias* were not a false prophet. Bur heere I descry, that *Elias* the prophet knoweth not what is done beyond seas. No *Elias*,

Genes:

Gal. 1. 10.

Luk. 1. 17.

6

7

Ier. 14. 13.

8

Genena is not to learne of *England*, I would all the wisdom of *Elias* could moue *England* to learne of her sister *Genena*, then should wee haue more Religion, and lesse ceremonies.

9 You pretend that *Caluin* was a good man, and yet in
 10 your article of Christs discent, you make him a plaine re-
 11 probate, for hee neuer beleeued as *Elias* doth: you tearme
 your three apparitions, visions, and yet you doe say they
 were true, wherein you will beguile your selfe, because you
 goe further than your knowledge: you knowe not what a
 vision meaneth; but reade, and you shall finde that visions
 are false. Though *Elias* make a mingle mangle of trueths,
 and seemings together, as though you could dreame and
 bee awake: either all must bee a vision, or no part a vision,
 all trueth, or no trueth: you say, your soule was taken from
 your bodie, indeede Saint *Paul* durst not say so, least any
 man should thinke of him aboute that which hee did see
 him to be, and that hee heard of him: but *Elias* had neede
 speake for himselfe, for no man will speake for him. But
 Christ saith, the word which I speake is not mine, but the
 fathers which sent mee. Marke the strong reasons of our
 new Prophet, hee prooues not as wee doe, by *scriptum est*,
 but doth speake as one that hath some authoritie, *Ipse dixit*,
 for how would you haue him prooue else that hee walked
 vpon the cloudes, and that the rooffe opened to let forth a
 soule, I feare his time is not yet come to prooue this by
scriptum est. But what saith *Paul*? say I these things of my
 selfe? saith not the lawe the same also? This geare will not
 holde *Elias*, you did not looke well at the knitting how
 these things would agree.

2. Cor. 12. 6. *Paul* refraineth to glorie of himselfe, because men should
 not account him aboute that which they saw in him, *Elias*
 12 boasteth himself of secret visions, because he would that men
 should account of him aboute that which they see in him to
 be. Christ would not be knowne before his time, *Elias* will
 be a prophet before he can prophesie: Be yee followers of
 1. Cor. 10. 18 me saith *Paul*, and looke on them that walke so as ye haue vs
 for

for an example: therefore fashion thy selfe to *Paul*, and we will looke on thee, for he that commendeth himselfe, is not allowed, but he whom the Lord commendeth: Is this man likely to haue reuelations, which cannot reueale any more vnto vs than we know. God did beare witnes vnto the doctrine of his Apostles, with signes and wonders, diuers miracles and gifts of the holy Ghost. Is *Elias* also among the Apostles? Well, he is the least of the Apostles, wee will not looke for wonders, we will craue but trueth.

Hebr. 2. 4.

The prophet which speaketh a word which I haue not spoken, shall die: and if thou thinke in thy heart, how shall we know the word which the Lord hath not spoken? marke if the thing be not, nor come to passe, then the Lord hath not spoken, but presumption.

Deut. 18. 20

Is it come to passe that the word of *Matthew*, Restore, is turned to Destroy? Is it come to passe, that England is before *Genena* in sincere profession? we see (alas) it is not so: therefore wee know the Lord hath not spoken to this man, but hee speaketh of himselfe, therefore thou shalt not be afraid of him saith God: You were sicke as nature inclined, and you say that the Angell prophesied you should bee a Leper: you were bound prentize as others bee; and you say, the Angell prophesied you should bee a bond-man: your countrey hath doone well, as many moe; and you say, the Angell prophesied it should fare well for your sake. This is to prophesie of the weather, when the time is past. Who cannot haue enow such Angels, if men would belecue him? yet *Hanno* wrought with more credit than this, hee taught birdes to sing, *Hanno* is a god, and when as they had learned their lesson, hee let them flie in the ayre, and wherefoeuer they came, they cryed, *Hanno* is a god. This had some miracle in it, but *Elias* will face vs out with a carde of tenné.

This is but a yong diuell: you affirme, that at the desire of the proude, *Elias* is beheaded: this is propheti- call indeede, it passeth my vnderstanding. The Spirit of trueth speaketh plainly to edifie in trueth, and giueth vn- der-

- Psalms. 119.* derstanding to the simple, but the spirite of Sathan leaueth mens minds, to construe his sayings as they list, that vnder ambiguous wordes he might sowe erroneous opinions, and cōtention among men. These are the wels without water, or those which bee so deepe that men can daw no water out of them. This sentence cannot be verified, vnlesse you make *John, Elias*; and so we receiue your *submittimus*: see how Sathan shall be taken in his owne snares. You demaund confidently if I be a false prophet, what euil euer haue I done? or, where is the person that can accuse mee of sinne? Christ might very well say so, which had power and raigned ouer sinne; but *Elias* is a man subiect to infirmities, as wee are, so saith *James*: But was there any prophet or Apostle whome man could not accuse of sinne? O *Salomon*, thou wast not the wisest man, if a childe be wiser than thou. O *Dauid*, thou was not a man after Gods owne hart, if thy hart were not as pure, and thy life as holy as a simple Prentises. If no man rebuke thee of sinne, thou hast no faithfull friend, if no man could accuse thee before, now I accuse thee of sinne, thou hast made thy selfe wiser than the wisest, and thou hast said,
- Psalms. 39.* I am purer than he which is a man after Gods owne heart. Woe be vnto that holines which leadeth in hypocrisie vnto damnation. Indeepe I heare well of your conuersation to-wardes all men, and I am heartily sorry, that such a good life should import credit vnto a false doctrine: I lament, that the wisdom of the flesh should be readier to good workes than the wisdom of the spirite. It may pitie a godly heart, that a body so well mortified from sinne, should not haue a spirite fitted vnto it. But what doe you thinke of those false prophets? shall they not make a shew of godlinesse? shall they not set forth a kind of good workes, (as the Papiſts do to merite heauen?) yea no doubt, else Christ would neuer haue said, They shall be able (if it were possible) to seduce the elect. Sathan himselfe is transformed into an Angell of light, therefore it is no great thing if his Ministers be transformed into the Ministers of righteousnesse. The damsell cried after *Paul* and *Barnabas*, These men are the seruants

of the most high God, which shew vnto vs the way of saluation, and yet she had a foule spirit; *Indas* kissed, and yet he betrayed; *Pilate* washed his hands, and yet he was guilty: Satan alleaged Scripture, and yet hee was but a diuel: some preach Christ of enuy and strife, and some of good will, saith *Paul*. If the false Prophets rise not in these daies, when shall they come? if they confesse not many truths, how shall their lyes be credited? if they make not a shew of good workes, how shall they be held for prophets? Whatsoever thou art *Elias*; the false Prophets shall come daily, they shal come in sheeps clothing, and they shal cal themselues great men: and they shall speake strange words, and they shall worke wonderfull things, and they shall seeme holy amongst men, and shall deceiue many, but the end shall try them: *Indas* receiued thirtie peeces, but after hee cast them downe. Thou maist win glory amongst some, but when desperation shall see from whence his torments came, then they shal cry, Woe vnto that Prophet, Woe vnto that Prophet. Cast down those thirty peeces, if thou be not a child of perdition as *Indas* was, cast downe thy false name, cast downe all which thou hopest to gaine by that cursed spirit: doost thou not know that hee is a lyer? what doost thou looke for at his hand? build againe the things that thou hast destroyed, then *Saul* shall be called *Paul*. If it be such a glory to bee a false prophet, why dost thou cal thy selfe a true Prophet, and detract from thy praise? if thou haue not the reward heere, where wilt thou call for it? is the dragon become so familiar, is hell fire become so tolerable, that any man should looke for ease with the diuell, and make his pastime to leade a number after him into hell? Truly *Elias*, thou canst not seduce the Elect, for their names are written in the booke of life, and the Lord hath promised, no man shall plucke them out of my hands. Alas, wilt thou loosethy selfe, to loose those that are the children of perdition already? This is a strong delusion: yet a little nere to thee, and if thou canst suffer me, euen to thy heart: thou art *Elias*, and thou must preach, wilt thou teach a new doctrine? accursed be that man: wilt

Phil. 1. 13.

Gal. 2. 18.

Iohn 10.

Gal. 1.

D

thou

thou teach the truth? thou saist we know that already: but yet thou wilt labour with vs; and preach together. It is spoken like a friende, why then canst thou not ioyne thy selfe with the disciples? Why doth not the spirit put into their harts to receiue thee? If God had sent thee to vs, no doubt hee would haue sent vs to thee, that as many as be elected, might belecue; for so did the Iewes when *Peter* came: and so did the Gentiles where *Paul* preached: and as the Angell warned *Peter* to come, so he warned *Cornelius* to send. Surely the Lord wil do nothing, but hee reuealeth his secrets to his seruants & prophets. Amongst the people, some said he is *Elias*, some *Iohn Baptist*, some a prophet; but the disciples had him strait before he told the. Thou art the son of the liuing God, for the spirits of the prophets, are subiect to the prophets: so saith *Paul* which had the spirit of God: My sheepe knoweth my voyce (saith Christ) but a stranger they will not follow. What prophet is he that the spirit brooketh not, & the elect doe not beleue? It is I saith *Elias*; and none els: God grant that neuer false prophet find more credite.

But you pretend your time is not yet come, &c. Nay
Elias, your time is past, you were filled with the holy Ghost from your mothers wombe, and doe ye not yet beleue, or is not your time yet come wherein men shall beleue you? Why then doe you speake for credite before your time? or why doe you bidde vs beleue you? I am wearie of these tales, and haue beene too long in reproouing that spirite, which I trust no brother will beleue. Marke therefore, you shall heare, in a word, all which I haue spoken: you which beare witnesse of your selfe, which haue done nothing wonderfull, which speake like other men, which cannot answere in disputation, of whom no disciple beareth witnesse, of whom no Prophet hath prophesied, whom no Brother hath receiued, which are not in the number of al the tokens, which come without your wedding garmēt, which prophesie not according to the faith, which leade vs fro our beliefe, which make the Son of man a lier, which cōstrue the simplicitie of the Apostles in parables, & figures, which cōfesse the

Scribes

Scribes, and deny Christ, which presume Christ did not respect the prophesie, which come before you bee bidden, which come in at the wrong dore, which come to prophesie when the Prophets are gone, which thinke not as the Apostles did, which vnderstand not Christ as his Disciples, which make the spirit prophesie names, which were not called *Elias* from your birth, whose Angell speakes to none but your self, which claime your calling from the prophesie of the old testament, fulfilled before Christ, which haue not the tokens which follow them that belecue, which come to destroy, whose father is accursed, which priuiledge your countrie aboue all the promises that were garunted to Christ, which teach false doctrine, which peruert the text of the Scripture, which prophesie of things when they are past, which speake darkly to diuers sences, which cast your self in your own sayings, which proclaime, who can accuse me of sin? which glory of your selues aboue that which all men see in you, which will be wiser then the wisest, & more righteous then he which is a chosen man after Gods own hart, which rise in these suspicious daies, which make a shew of holines, which confesse truths to infer lies, which cannot ioyne your selues to the disciples. What, are you a true prophet or a false? if these be the marks of a true prophet, how shal we try the spirits of Satan? our religion taketh these for the marks of a false Prophet, *Elias* saith, we beleue the truth: therefore he which takes *Elias* with all these marks for a true Prophet, by *Elias* own sentence, is in a wrong beleefe: let vs therefore keepe the profession of our hope without wauering, for hee is faithfull that promised. Be not suddainly moued, from your minde, nor troubled, neither by spirit, neither by word, neither by letter as it were from vs. If a dreamer or prophet rise amongst you, and giue you a signe or wonder, and the same signe come to passe, and he notwithstanding say, let vs goe another way, ye shall not hearken vnto his words, for the Lord proueth you, to know whether you loue him with all your heart. The Prophet, at whom *Ieroboams* stretched out his hand, was charged, by word from heauen, neither to eate, nor drink, nor

Heb. 10. 23.

2. Tes. 2. 2.

Deut. 13. 1.

1. Reg. 13.

1. King. 18.

turne againe the same way he came; but as hee was gone, a man of Bethel ouertooke him, and sayd: I am a prophet also as thou art, and an Angell spake vnto me, bring him againe to thy house, and let him eate and drinke with thee; but he lied vnto him, yet he went with him, and did eate: but as they sate at the table, the Lord spake to the man of Bethel, Because thou hast not done as the Lord commaunded thee, but turned againe and eaten, thou shalt not come home to be buried with thy fathers. And as hee was gone, a lion mette him by the way, and slew him. God spake once to *Balaam*, but *Balaam* besought God to speake vnto him againe, and so the foolish prophet was rebuked of his Ass, because hee tempted God to alter his commaundement. How long looke we after deccitfull signes; how long halt we betweene two opinions? if the Apostles speake the truth, beleue them; if *Elias* speake the truth, heare him: a prentise in Mansfield calleth him selfe *Elias*: but *Thomas* wil not beleue, how shal *Thomas* be made to beleue? Put to thy hand *Thomas*, and feele my wound. So shew me thy testimony *Elias*, let mee feele your heart, let me see your workes, let mee heare your faith, your wisdom, your knowledge, and what you can foretell to come: if you wil not come to this reckoning, then I say no more, but warne all men to beware. If I had not knowne the truth, I would haue thought this man had spoken truth.

Iohn 20.

God is my witnes, I haue suffered the Spirit to speake vnto thee, because I seeke thy conuersion, but if thou wilt not returne, while mercy is ready, I bring thee sorrowful tydings, when Satan shal not helpe thee: the rack must proue this doctrine, wilt thou heape God, and the diuell, and man vpon thee all at once? O wretched creature, and miserable prophet, who is able to sustaine? My sonne (saith *Salomon*) if thy heart be wise, my heart shall reioyce, and I will be glad ouer thee: so I, which haue gone thus far, to bring thee vnto Christ, if thy portion bee amongst the righteous, and thou hast an houre yet wherein thou shalt be called, if thou canst goe with mee; and it may please the diuine prouidence to call

Pro. 23. 15.

call thee at my voyce: I will sing praises; I will giue thanks,
I wil say vnto my soule in al her troubles, Reioyce my soule,
remember since thou praiedst for *Elias*, and the Lord heard
thee out of his holy Sanctuary; and thy conversion shall not
be hid from *Israel*: pittie thy selfe before the day of payment,
and alwayes remember the sentence of *Gamaliel*, which ne- Acts 5.31.
uer lighted false, If thou bee not of God, thou shalt

come to naught, and thy end shall bee
worse than thy beginning.

Iohn 12.48.

*The word that I haue spoken, the same shall
iudge you in the last day.*

FLNIS.



*Questions gathered out of his owne Confession, by Henry
Smith: which are yet unanswered.*

WHether you are sure you shall liue these three yerres,
because you say, after three yerres you must preach?

Whether may a man expect visions from God, because
you say, for these three yeeres you are to looke for moe visi-
ons?

Whether shall you bee able at any time to interpret the
truths of the scripture in all places without error, better than
all the Doctors?

One of your sentences saith, you shall liue chaste in wed-
locke, when must you take a wife? and why should you not
rather continue single?

Whether there hath been neither pestilence, nor death,
nor warre, nor earthquake in your countrey these five yerres,

nor shall be any time of your continuance there, because the Angell so promised? this is more then euer was granted to Christ.

What Bible or translation meane you, when you say, this Bible is truly translated?

Whether it be necessary to saluation, to belecue all the articles of the Creede?

Whether any man, since the Apostles, did stand so right in the whole doctrine of the scripture, that he did holde and beleue the true interpretation of all the words and sayings through all the Prophets, and Apostles in all the Bible?

Whether predestination, election, &c. are to be preached vnto lay men? what freewill had Adam, and what freewill remaineth vnto vs?

What Scriptures are canonicall, and which are not canonicall?

Whether a man may marry his childe with a Papist or other heretike: hoping to conuert him?

Whether Ministers should haue liuings or stipends?

Whether, in some cases, a Minister may not bee non-resident?

Whether heretikes, liuing to themselues, without corrupting others, are to be punished with death?

Whether Sathan knoweth the inward thoughts further then by the outward habit of the body, and whether he can reade and say, *Verbum caro factum est*.

Whether Christ was, or is, or shall be known, and preached vnto all nations of the world.

Where is hell? and what shall be the manner of punishment there to the reprobate?

What thinke you of the Antipodes, and those monstrous people which liue in Asia, and of monsters in general?

What thinke you of that saying of Christ, This day shalt thou be with me in Paradise? what kind of place is this? and where: and to what purpose now it serueth, and whether it was a materiall Apple that Adam did eate?

Howe you esteeme of Astronomie, Physiognomie, Palmestrie,

meſſy, caſting of a figure, of muſick in the Church, &c.

What thinke you of our comon prayer book, the Letany?

What eſteeme you of Feries, Hobgoblins, &c. whether their money be true, and how they haue it?

Whether ſhould one, meaning to be a preacher, firſt ſtudy the Arts, or eſe ſtudy nothing but Diuinity, as you haue done?

Whether the ſont, ſurpleſſe, cappes, tippets, bels, holydaies, faſting-dayes, and ſuch like ceremonies, are better obſerued, or omitted.

Whether they which are called Proteſtants, or thoſe whom we call Puritans, be of the pureſt religion, and moſt reformed to the primitive Church.

What is meant by the priſon in *Peter*, whether Chriſt deſcended in ſpirit.

Whether our ioyes in heauen ſhal be, to al equall, and the torments in hel, to euery one alike? and whether we ſhal ſee, and know one another.

Where was the ſoule of *Lazarus*, while his body was in the graue?

Whether *Elizem* curſing the little childring, did not ſin.

At what age and ſtature ſhall all riſe in the reſurrection? and whether the wounds and ſcars ſhall remaine in our bodies glorified.

What thinke ye of the Scribes in the third of *Marke*, that ſaid Chriſt had an vncleane ſpirit, and caſted out diuels by Belzebub, did they not ſinne againſt the holy Ghoſt?

Whether images be in no reſpect tolerable, and whether a man, remembreing Chriſt, by ſeeing the croſſe, doth ſinne.

Which is the greateſt ſinne that raigneth this day in England?

How is the ſoule created in man, and when it cometh, and how, or in what part it is placed in the body?

In what eſtate ſhal the ſun, and moone, the heauens, and elements be after the laſt day, when there ſhall be no creature vpon the earth.

What thinke you of playes, and repreſenting diuine mat-

ters are in pageants? **Whether all things amongst the faithful Christians ought to be common? Acts. 4. 32.**

What doe you think concerning the bishopping of children?

What Citie is described of *Iohn* in the seventeenth of his Reuelation?

Whether did the Apostles know sufficiently their salvation, before Christ died and rose againe?

Answer to euery poynt, or yeeld.

Harrie Smith of Husbards Borewell, at the commandment of the right Worshipfull his Vacle, Master Brian Cane, high Sherife of Lecestershire.

FINIS.